

Prosecutions of Wars between a King and his Parliament, are the direful dilacerations of the world, the cruel Catastrophes of States, dreadful to speak of: they are *nefanda & n'agenda*: I know no grounds can be given of them but two: Either upon Reason founded upon some surmial of Treason, which my reason cannot reach: I could never conceive why a rational King should commit Treason against a reasonable Parliament; or how a faithful Parliament against their lawful King: the most I can imagine, is a misprision of Treason, upon a misprision of Reason. He that knows not the spirit of his King, is an Atheist. Our King is not *Charles le simple* sometime of France: he understands not our King that understands him not to be understanding. The Parliament is supposed Omniscient, because under God they are Omnipotent: if a Parliament have not as much knowledge and all other Vertues, as all the Kingdom beside, they are no good Abridgment of the Common-wealth. I believe Remonstrances have demonstrated enough concerning this point of Reason, to give such satisfaction to such as satisfaction will satisfie.

Or upon Will.

The Will of a King is very numinous; it hath a kind of vast universality in it, it is many times greater than the will of his whole Kingdom, stiffened with ill Counsel and ill Presidents: if it be not a foot and a half lesser than the Will of his Council, and three foot lesser than the Will of his Parliament, it is too big. I think it were well for a King if he had no will at all, but were all Reason. What if he committed his Moral will to Divines, that were no Bishops? his Political, to his Parliament, and a Council chosen by Parliament? that if ever it miscarry, they may blame themselves most, and him least. I scarce know any King that hath such advantage as ours; his three Kingdoms lye so distinct and entire, that if he please, he might keep them like three Gardens without a weed, if he would let God keep his will, without wilfulness and rashness.

I have observed men to have two kind of Wills, a Free-hold will, such as men hold in *Capite* of themselves; or a Copy-hold will, held at the will of other Lords or Ladies. I have read almost all the Common Law of *England*, and some Statutes; yet I never read that the Parliament held their will in such a *Capite*: their Tenure is *Knight-service*, and good *Knight-service* too, or else they are to blame. And I am sure, a King cannot hold by Copy, at the will of other Lords; the Law calls that *base tenure*, inconsistent with Royalty; much more base is it, to hold at the will of Ladies: *Apron-string tenure* is very weak, tyed but of a slipping-knot,